

246. THE
EXPERIENCE

O F

Mr. *R. Cruttenden*, *K*

As delivered into a

CONGREGATION of CHRIST,

I N

L I M E - S T R E E T,

Under the PASTORAL CARE of the

Reverend Mr. *RICHARDSON*.

PREFACED and RECOMMENDED by

GEORGE WHITEFIELD, A.B.

Late of *Pembroke College*, OXFORD.

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Where may be had any of the Writings of the
Reverend Mr. WHITEFIELD.

EXHIBIT

OF

THE

AMERICAN

MUSEUM

OF

ART

AND

SCIENCE

OF

THE

UNITED STATES

OF AMERICA

WASHINGTON

1900



T H E
P R E F A C E.

***T**HE sweet Singer of Israel, in one of his divine Compositions, filled with a Sense of Redeeming Love, and longing to have it communicated to others, cries out, Come all ye that fear God, and I will tell you what he hath done for my Soul. For there is nothing more refreshing to Saints, and encouraging to Sinners, than to hear that others have passed from Darknes to Light, and been translated into the Kingdom of God's dear Son, who were once dead in Trespasses and Sins, and alienated from the divine Life as well as themselves. For this Purpose, undoubtedly, so many various Instances and Monuments of CHRIST's free Grace are recorded in the Scriptures.—And for the same End, I think it my Duty to publish the following short Account of Mr. Cruttenden's Conversion. It was written by himself, and delivered into the Reverend Mr. Richardson's Church, (of which he is now a Member) above a Twelve Month ago.—It struck me much when I read it, and I doubt not but it will have the same Effect upon others. I am persuaded, the Author himself will not be offended at my taking this Liberty, since so many Copies of it have been already banded*

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about, and such an uncommon Instance of Divine Grace must necessarily be of extensive Usefulness to the Church of CHRIST.—Numbers of the learned and polite World, in our Metropolitan City, have been well acquainted with the Author many Years. He was Nephew to the late Reverend Mr. Bragg, was educated for, and called to the Ministry, and frequently preached in his Uncle's Pulpit.—He had also large Offers made him, if he would come over to our Church, but finding he did not believe the Truths he delivered, and his Conscience not permitting him to submit to Calvinistical Articles, and which set forth the Divinity of JESUS CHRIST, he had the Honesty to leave off Preaching, and betook himself to Trade.—This he pursued with considerable Success, and was also chosen the Lord Mayor's Common-Hunt, a Place of considerable Profit.—But losing a great Part of his Substance in the South-Sea, he sold his Place, and lived, in a private way, upon what he had left, and the Profits of a Place in the Post-Office.—In this Situation, and in the Fifty Second Year of his Age, the Lord JESUS was pleased to pluck him as a Fire-brand out of the Fire.—In what Manner, he himself informs us in the following Narration.—Only it may be proper to mention, that Mr. Cennick was his Spiritual Father.—I think it is now about two Years ago.—Since that, Mr. Cruttenden has given evident Proofs of a sound Conversion, has constantly attended at the Place where GOD was pleased effectually to call him by his Grace, and has there been daily built up in his most holy Faith.—What is here related, is only the Beginnings of what he has felt and experienced since; but as the Scriptures generally give us an Account only of the

Conversion

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Conversion of Sinners, and as this was written by Mr. Cruttenden's own Hand, and delivered in a solemn Manner, before many Witnesses, to a Christian Congregation, I apprehend it will meet with the more Credit, and answer many great Ends.

First, It may serve to encourage Godly Parents to pray and still hope for the Conversion of their Children, tho' they may be suffered to lie in their Blood for many Years, and they themselves die before they see their Prayers answered.—I remember one of the Fathers told Monica, the Mother of St. Austin, when she almost despaired of his Conversion, that it was impossible for a Child to perish, who had so many Prayers of Faith put up for him.—Here is an Account of a Person converted to the Lord JESUS, long after the Decease of his pious Parents, who undoubtedly had frequently wrestled with the GOD of all Grace in his Behalf.—I have known many more such Instances.—Let holy Parents then always pray for the Conversion of their Children, and not faint.—Let them not think it a Thing incredible that GOD should raise them, tho' they may be dead, and stink in Sin; nay, tho' they should be called themselves into the State of the Dead, and leave their Children unconverted behind them.—GOD may answer their Prayers many Years after their Decease.

Secondly, Those who preach an unknown CHRIST, and deal in the false Commerce of Truths unfelt, may learn of Mr. Cruttenden how to act, viz. decline Preaching, 'till they can say, We speak the Things that we know. An unconverted Minister, like Uriah, carries his Death-Warrant about him, preach when and where he will.

Thirdly,

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Thirdly, The Reader may from hence learn, that the plain simple preaching of the Gospel, and the Power of the Redeemer's Blood, is the best and most effectual Method to bring all kind of Sinners home to GOD.—It pleases the Lord JESUS, by such Foolishness of Preaching, to convert lost Sinners.—Whilst talking only of the Moral Fitness and Unfitness of Things, and speaking to a Congregation as a Cicero, or any other Heathen Philosopher would address them, produces no solid abiding Fruits at all.—Men may try their own Wisdom, and depend as much as they please upon Human Learning and Moral Perswasion, (which certainly are good in their Place) but after all, GOD's own Arm must bring Salvation, and the Spirit's Almighty Agency be called in, to convince a poor Sinner of his lost Estate, and to bring him to a solid Foundation in the Blood of JESUS.—Oh that all who preach, would learn to preach in the Demonstration of the Spirit, and with Power!—Dagon would then fall every where before the Ark, and Sinners flock to JESUS, like Doves to the Windows.

Fourthly, Those serious Godly Ministers among the Dissenters, who, through Prejudice or Misinformation, oppose, or are shy of us, as tho' some dangerous Sect was sprung up, may, from this, and such like Instances, begin to reason with themselves, whether we are sent of GOD or not? and whether it is not high Time for them to acknowledge and adore GOD in his late sovereign Way of Working, and humbly say, Lord, send by whom thou wilt send.—Here is an Account of a Learned and Rational Man, brought to and built up in JESUS, by what the World would call unlearned and illiterate

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terate Preachers.—This is not the first Instance (I would write it with Humility) by Hundreds.—And I have often thought that our Saviour has inclined many converted unto him thro' his Grace by us, to join with the Dissenting Congregations, for a Testimony unto them.—No Set of Men, I think, could do such Things, or meet with such Success, unless GOD was with them.—It is true, we have been, and, it may be, are daily guilty of manifold Mistakes and Imprudencies; but we are willing to confess, lament, and amend them, and own ourselves a Company of poor fallible, yet happy redeemed Sinners, simply aiming at GOD's Glory, and willing to spend and be spent for the Good of Souls, not counting our Lives dear unto ourselves, so that we may finish our Course with Joy, and the Ministry which we have received of CHRIST JESUS our LORD and our GOD.—It is not the first Time that our Saviour has perfected Praise out of the Mouths of Babes, and chosen the weak Things of this World to confound the strong.

But I would not detain the Reader any longer from perusing Mr. Cruttenden's own Account of GOD's gracious Dealing with his Soul.—Such Observations as I have made, and many others of the like Nature, will naturally occur in reading it. May it be as refreshing to thy Soul, O courteous Reader, as it hath been to mine, and then I shall not repent that this was published by

Thy sincere Friend,

and Soul's Well-wisher,

G. WHITEFIELD.

THE P R E H A C E

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The first part of the book is devoted to a general
description of the country and its inhabitants.
The second part is devoted to a description of the
climate and the seasons.
The third part is devoted to a description of the
vegetation and the animals.
The fourth part is devoted to a description of the
minerals and the manufactures.
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THE
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OF

Mr. *R. Cruttenden.*

WHEN the Pharisees enquired of the Man who was born blind, of whom we read *John ix.* by what Means, and by whose Power he had been restored to his Sight, it appears by his Answer, that tho' he could not give a circumstantial Account of the Cure, yet he had no doubt of the Fact, tho' he could not certainly determine what, or where the Person was who had wrought this Miracle upon him. Yet, this one Thing he knew, that whereas he was blind, now he saw.

I believe this is frequently the Case of many whose Eyes the blessed *Jesus* opens by his Spirit, and turns from Darkness unto Light. Whatever Satisfaction they may have in their own Minds, of the Reality of the Change, it may yet be difficult for them to point out to
B others,

others, the secret Steps by which it was effected. Should the Question be put to many a sincere Christian, How he was brought into this happy State? At what precise Time? By what Ordinance or Providence it pleased God to begin a Work of Grace in his Heart? Who was made the immediate Instrument of his Conversion? Or even by what particular Means the Work was carried on, till he had the Witness in himself of its Truth and Sincerity? his Answer would perhaps amount to little more than this; *I know I was once blind, but now see.*

It is often true of the Kingdom of God within us, as well as that without, that it cometh not with Observation. When our blessed Saviour therefore compares the Work of the Holy Spirit in the Regeneration of a Sinner, to the Wind, the Resemblance holds good in a double Respect: The Freedom of his Operations, with respect to the Person in whom he produces this blessed Change, *it blows where it listeth*; and the secret but powerful Influences which it has on the Soul, *thou hearest the Sound thereof, but knowest not whence it cometh, nor whither it goeth.* For this Reason, the Work of Grace in the Heart of a Believer, is compared expressly to Seed, *Mark iv. 26.* So is the Kingdom of God, as if a Man should cast Seed into the Ground, and should sleep and rise Night and Day, and the Seed should rise and spring up he knows not how: So different,

ferent, so sovereignly free are the Methods by which our gracious Father is pleased to bring Sinners unto himself.

Whilst some are awakened by the Terrors of the Law, others, with sweeter Force, are drawn by the Promises of the Gospel. Whilst the Arrows of the Almighty stick fast in some Hearts, and the Poison of them drinks up their Spirits, others are made to feel the milder Efficacy of Love and Grace. Whilst God thunders from *Sinai* in the Ears of some Sinners, to others he reveals himself in a still and small Voice; allures them gently into the Wilderness, and there speaks comfortably unto them.

It is no wonder that in the first Case, the affrighted Sinner should be able to tell the Time when these Terrors were first excited in his Soul; but perhaps it may be more difficult for the latter to trace such Questions to any certain Period, so as either to satisfy himself or others in these less important Circumstances of Time or Place. It is, however, the Duty of every Man who calls himself, or would be thought a Christian by others, on proper Occasions, to give the best Satisfaction he is able, in what Manner, and by what Means a saving Work of Grace was begun and carried on in his Soul. This the Apostle *Peter* calls *sanctifying the Lord God in our Hearts*, when we are always ready to give an Answer to every Man who asketh us the Reason of the Hope that

is in us, with Meekness and Fear, 1 Pet. iii. 15. Perhaps this Command may, in some Cases, admit of a Limitation, where such Enquiries are evidently the Result of an idle and impertinent Curiosity, or the Character of the Enquirer gives us no Reason to hope that he either proposes, or is like to receive any Advantage by an Answer. But when either the Honour of God, or the Good of others, demand this Satisfaction, when the first may probably be advanced, or the latter promoted, it is a criminal Modesty to be backward, or unwilling to tell what God has done for our Souls.

This appears to me more especially reasonable, when a Church of *Christ*, as such, require the Experience of those who desire Admittance into their Communion. They have an undoubted Right to receive all the Satisfaction they can get, as to the Characters of those who desire Admittance into their Fellowship, since both the Honour of our common Lord and Master, and the Peace of every particular Society may be greatly injured by a want of proper Care in this Particular.

As this is my present Case with regard to you, my Christian Friends of this Church, I shall, with all Plainness and Sincerity, in the Presence of that God, to whom I appeal for the Truth of what I now write, endeavour to give you the best Account I am able, of the Hope that is in me with Meekness and Fear.

I shall

I shall have Occasion to say very little of my past Life, 'till the Time it pleased God to remember his Covenant with my Fathers, and fulfil his Promises to them, of being a God to their Seed, as he had been eminently theirs.

It will be sufficient to say, I was early devoted by my Parents to a Work, for which it did not please God to fit me, by the best and most valuable Qualifications, his own Grace, and the Teachings of his Spirit: Tho' Justice to their Memory obliges me to own, no Care was wanting in them, or those who were successively entrusted with my Education, either by Precept or Example, to breed me up in the Nurture and Admonition of the Lord. This essential Defect they at that Time unhappily overlook'd; and flatter'd by those under whom I was brought up, with some tolerable Progress I had made in Learning, it was resolved, whatever Aversion I discovered to that way of Life, I should be a Minister. Thus, without any serious Concern or Care about my own Soul, I was brought up to take the Charge of others.

It is indeed quite foreign to my present Purpose, but I have, and probably shall suffer so much by the mistaken Zeal of my good Parents in this Matter, that I can't help wishing my Example may help others to see the Absurdity of educating young Persons to the Work of the Ministry, who discover no other Qualifications for it, but a Genius to human Learning, and only promise to make what the World
calls

calls good Scholars. I have no Design, by this Digression, to undervalue a learned and regular Education. An Acquaintance with the learned Languages, a Knowledge of the Scripture in their original Tongues, the Study of Philosophy in its several Branches, are not only ornamental, but, in some Cases, highly necessary to furnish out a *Workman, who need not be ashamed*, and enable him *rightly to divide the Word of Truth*. And whenever it pleases God to put Grace in the Heart, there will be no Danger of so much Knowledge in the Head; but without the former, I will venture to assert from my own Experience, and the Knowledge I have had of others, it will oftner lead Men into Errors, than help them to the Knowledge of the Truth as it is in *Jesus*. And I am verily persuaded, the general falling off from the Doctrines of the Gospel, which prevails in the present Age, is, in a great measure, owing to that Pride and Self-Conceit which human Learning naturally raises in the Minds of those who have no better Teacher than their own Reason, and are left to depend on their own Understandings. I am sure this was my own Case. Much Study and little Prayer, much Time spent in ancient Heathen or modern polite Authors, and little Acquaintance either with the Bible or my own Heart, had the same Effect on me as St. *Paul* says, Knowledge, or what is all one, a Conceit of it, will always have without Grace; it puffed

uffed me up with a vain Opinion of my own
 Reason, and a Contempt of every Thing which
 refused to be try'd by this infallible Criterion
 of Truth. To this Standard I brought all the
 peculiar Doctrines of the Gospel; and if they
 spoke not according to this Rule, I rashly, but
 obstinately concluded, it was because they had
 no Light in them. It seemed to me beneath
 the Dignity of Human Nature (a Phrase much
 in Request with our modern Infidels) to assent
 to any thing as true, for which I could assign
 no other Reason, but that it was revealed.
 The Word *Mystery*, notwithstanding the fre-
 quent Use of it by St. *Paul*, and indeed by all
 the inspired Writers, sounded harshly in my
 ears; nor could I possibly comprehend the
 necessity, or even the Fitness of subduing the
 understanding to the Obedience of Faith. It
 appeared to me a very odd Method to make a
 Man a Christian, by obliging him to renounce
 that Faculty which alone made him a Man.
 Full of these Sentiments, which carried in
 them, at least to my Apprehension, the Force
 of self-evident Truths, I began to doubt, and
 made no Scruple absolutely to deny most
 of the Doctrines in which I had been bred,
 having received them without any other
 foundation than early Prejudice, and at a
 time when I had no Opportunity of being
 better inform'd. I shall Instance only in a
 few. I could no ways reconcile what is com-
 monly called the Doctrine of Original Sin, or
 the

the universal Depravity of human Nature, arising from *Adam's* Sin, and subjecting all his Posterity to Death, with the Notions I had entertain'd of the Divine Justice. Still I could I comprehend the Necessity, or even the Possibility of *Christ's* Death being a proper Satisfaction and Atonement to God for Sin; it appearing to me no ways inconsistent with any of the Divine Attributes, to pardon Sinners on their Repentance and Reformation. The Offers of Grace to all Men, with a secret Reserve, that none should receive the Benefit of them, but such as had from Eternity been chosen in the Divine Purpose, reflected, as I thought, so strongly on the Sincerity and Truth of God, that without Scruple I concluded it could have no Foundation but in the Ill-nature of the first Inventor of it. But what gave me the greatest Distaste to this Doctrine was, that it struck at, and indeed totally destroyed my favourite Scheme of Free-Will, and a Man's own Power to save himself. The renouncing my own Righteousness, in point of Justification before God, and being entirely dependant on the Obedience of another for the Acceptance of every Thing I was capable of doing, seem'd a hard Saying; and yet it has since appear'd to me more strange, that I should put such a Value on my own Performances, because I could not but be conscious, even at that Time, that I had not any good Works to depend upon.

The Freedom with which I avowed these and the like Principles, and the Warmth with which I contended for them in all Companies, occasioned many who were equally zealous to confute them, to represent me as a Deist; tho' I really never disbelieved a Revelation, whatever Difficulty I met with to reconcile it with my favourite Schemes. Nor, after all, was I ever so sure of being in the Right, as not to envy those whose manner of Life had never led them into such Enquiries, but contented themselves to believe what either their Parents or Ministers had taught them, without either a Capacity or Inclination of enquiring for themselves. I knew many such, who with very weak Heads, but honest Hearts, lived usefully in the World, and comfortably to themselves, and by the Help, as I then thought, of implicit Faith, were happy Strangers to the Doubts which perplexed me here, and died with the comfortable Prospect of Happiness hereafter. Gladly would I often have exchanged my Condition with theirs, and parted with all my boasted Knowledge, for that unaffected Peace of Mind which they enjoy'd, and which I had hitherto sought for in vain.

I have already said, that I was all this while no Deist, having never been able to find the Truth of Divine Revelation fairly disproved by the boasted Writings of our modern Free-thinkers. However, I could not help reading their Performances with a secret Pleasure,

in Hopes I might at last discover the Cheat which had given me so much Uneasiness, and by this Means rid myself of those Fears which at Times haunted me with black and melancholy Reflections.

It is now about a Year ago, since a Pamphlet of this Kind was put into my Hands, intitled, *Christianity not founded on Argument*. The Author, whoever he was, under the Appearance of being a zealous Advocate for one of the peculiar Doctrines of Christianity, I mean the Work of the Spirit in the Heart of Believers, concealed a very dangerous Design of turning Revelation into Enthusiasm, by destroying all its external Evidences, as insufficient to support a rational Belief of its divine Authority; not questioning but if he could once overturn this Ground and Bulwark of the Faith, I mean the outward Attestations to its Truth, he should be easily able to convince Men of the Weakness and Uncertainty of the internal Foundation, which he only offered, to persuade Men the more easily to part with the other. It was wrote however with greater Decency, and Force of Reasoning, than anything I had ever met with of this kind. I read it with great Eagerness at first, and the Impression it made on me was so strong, that I think, for a Week or two, I did little else but read it. I was no Stranger to his real Design, tho' it pleased God the Effect it had on me proved very different, and was, as I verily believe

believe, the first Means of leading me into the
 Knowledge of the Truth. I shall endeavour
 to explain this by the following Steps. It im-
 mediately occurred to me, on the first Perusal,
 that if the immediate Teaching of the Spirit
 was so absolutely necessary to a saving Faith
 in the Truth of Revelation, as this Author
 had strongly labour'd to prove, it must be
 equally necessary to our understanding the
 Doctrines of it, and consequently, those Pro-
 positions which in the Light of Reason only
 appeared to me so absurd, might, in this Di-
 vine Light, appear with glorious Evidence,
 and a perfect Consistence with one another.
 This pleased me in the first Reflection; for I
 was really tired of the Uncertainty I was in,
 and willing to know the Truth. And here, I
 thought, was a Teacher offered, to whom
 even my natural Pride and Self-Conceit could
 have no Objection to submit. It came now
 strongly into my Mind, that all the seeming
 Inconsistencies, which I could no ways recon-
 cile by my own Reason, and had in vain sought
 for Satisfaction about from others, might, af-
 ter all, not be in the Doctrines themselves,
 which might yet be true, but wanted to be
 placed in a proper Light, and explain'd by a
 proper Teacher. Many Things offer'd them-
 selves, which I had never attended to before,
 which at least made this probable, and I be-
 gan to have a less Opinion of my own Reason,
 as an infallible Guide to Truth: This, I be-
 lieve,

lieve, paved the Way to the next Step which it pleased Providence to take in bringing me out of my own natural Darkness into his own Divine Light. To which I now proceed.

It is well known to most here, that for a considerable Time before this, a Place for Divine Worship had been erected by Mr. *Whitefield* and his Friends, adjoining in a manner to my own Dwelling. The Crowds which daily attended there, and the uncommonness of the Thing, excited my Curiosity, at their first coming, to hear two or three of their Preachers. I had been too well acquainted with the Opinion the World entertained of them, to expect much Satisfaction from their Performances, and therefore was not at all disappointed in meeting with nothing that pleased me: I only came away confirm'd in what I had suspected at their first Appearance, that they were a Company of innocent Enthusiasts, beneath the Notice of any Man whose Brain was not as much disorder'd as their own. From that Time I never thought any thing more about them, 'till after the Interval of near a Year, it came into my Mind, that as these Men, tho' they made no Pretences either to Learning or Eloquence, nor indeed any thing else that I could see to recommend them, yet had evidently been succeeded in reclaiming many notorious profligate Sinners, to a sober and regular Behaviour, (for as to any thing farther, I still believed nothing of it) some Instances

Instances of which came within my own Knowledge, and others were so well attested, as to admit no reasonable Doubt of the Fact; these Things made me begin to question, whether, after all, these Men might not be Instances of this divine Teaching, which I was now full of in my own Imagination. However, the Thought made no lasting Impression, and in Time, both that and the Occasion of it entirely wore off, and I thought no more of the Matter.

The Time of my Deliverance now drew nigh. It was not long after this, that I was waked with a strong, but to me, at that Time, altogether unaccountable Impression, that I must that Morning go to the Tabernacle. I am not, I think, much inclined in my own Temper to Superstition, and therefore, without making any Reflection upon it, endeavour'd to compose myself to sleep. As it was considerably before my usual Time of rising, I try'd in vain to argue myself out of a Thing which to me appeared a Fancy, and not worth the regarding. At last, finding my Attempts to sleep to no Purpose, I rose and went; and I don't remember that I found any remarkable Effect of the Discourse in general. I came away with a better Opinion of the Preacher than I had formerly entertained, but without any Design of going again. But Providence, which had, I trust, more gracious Views in sending me thither, repeated the same Impressions,

sions, to which I yielded with less Reluctance than before. And it was now that this Divine Teacher, of whom I had formerly had very distant and imperfect Ideas, was pleased to manifest his own Almighty Power. The Word came no longer as the Word of Man which I was at Liberty to entertain or reject. Cloathed with a Divine Authority, it reached and cut me to the Heart; and, in one Hour taught me to know more of myself, and more of a Saviour, than the vain Study of my whole Life had ever been able to discover.

The Preacher had chose, or, as I believe was directed to chuse for his Subject, that glorious Character of our blessed Saviour, a Friend to Sinners. Thus at once it pleased God to shew me my Misery, in a Light infinitely different from what I had ever seen it, and at the same Time to point out a glorious Remedy every way equal to my Guilt and Misery. I returned from the Place in a Temper of Mind which I can no way so well describe, as the Words of the Psalmist, *Psalms cxxvi. When the Lord turned again the Captivity of Zion, we were as those who dream*; every Thing appeared strange; all was Wonder and Surprise: -- Grief and Joy, Hope and Fear alternately took Possession of my Soul. I threw myself on my Knees, under the Power of every Passion that can agitate the human Mind; nor did I rise without some Hope that God had heard me, and would pluck my Feet

at of the Net, and set them on a Rock, even
 in the Rock of Ages: It was not long after
 this, that I had Cause to add what follows in
 the next Verse of the above-quoted Psalm.
*Then was our Mouth filled with Laughter, and
 our Tongue with Singing. The Lord hath done
 great Things for us, whereof we are glad.*

I needed now no extraordinary Call to carry
 me again to the Tabernacle. Hours appear'd
 tedious whilst I was absent from it. I slept in-
 deed, but my Heart awaked. I had seen so
 much of God's Glory, and felt so much of his
 Grace there, that I needed no Exhortations to
 go up unto the House of the Lord. Nor was
 I disappointed when I came there. With
 humble Gratitude I can set to my Seal, that
 God was there, not once only, but often; nor
 would I lose the Remembrance of many an
 Hour I have since spent there, for the greatest
 Pleasures that can be found in the Tents of
 Min. Indeed, I soon so totally lost the Relish
 of what Men commonly call by the Name of
 Pleasure, that it really was a Pain to me to be
 obliged to have any thing to do with them;
 and I was almost sorry to think that I had no
 more valuable Sacrifices to make, when I gave
 them up for better Enjoyments. When I
 mention the Evidences I have had of the Di-
 vine Presence at the Tabernacle, I don't mean
 to confine them to that Place only. I bless
 God I can with equal Sincerity say, I have en-
 joyed the same in other Assemblies of his
 People;

People.---May he graciously continue them, wherever his Providence may cast my future Lot!

It was impossible for me to attend in this publick Manner the Worship of God, amongst a People universally contemned, and hated and despised, without my old Companions taking the Alarm. They mist me at the usual Places of Diversions, and as I had no desire to conceal them, they were soon informed of the Motives of my Absence. I easily foresaw this, and knew what I was to expect in the Opinion of those, whose Acquaintance for a Constancy, at least, I was obliged to resign; I still loved several of them, and it was far from a pleasing Thought, that I was now going to appear in their Eyes, in no better a Character than an Enthusiast and a mad Man. I had no Reason to expect better quarter for myself than I had given to others; however, I thank God I easily got over this Difficulty, and have since met with better Treatment from many of them, than I really imagined I was like to receive. From this Time, by a diligent Study of the Word of God, and humble and constant Prayer for his Spirit, to lead me into all Truth, I gradually became convinced of many Errors. Those Doctrines which were once Foolishness to me, whilst I remained in Darkness, now appeared with a Divine Evidence, when I became Light in the Lord. I must not Insist in Particular, having, as I suppose, al-

ready stretched this Account to an unusual Length, it will be sufficient to say, that as far as I am acquainted with the Sentiments of this Church, my own do not, I believe, materially differ, and if in any Thing I am yet mistaken, *may God reveal even this unto me!*

I have already observed with how much Tenderness it pleased God to lead me at first into the Knowledge of myself, my Guilt and Misery: At the same Time he revealed a Saviour to me in all the Glories of his Person, in all the Suitableness of his Offices, and all the Wonders of his Grace. I had never any Doubt of his Power, or willingness to save Sinners in general; but when I came to make the personal Application, here arose the first and considerable Difficulty. I could not, I durst not say, that he loved me and gave himself for me. It appeared, indeed, clearly to me, that all whom the Father had given him in the Purposes of his Eternal Love, should come to him, and such he would not refuse; but I knew at the same Time that the foolish Virgins knocked, yet to them he would not open, and many would only seek and not strive to enter into the Strait Gate, and should not be able; and why might not this be my Case? This gave me many a melancholy Reflection. Two ways occur'd to me to remove this Difficulty. The express Testimony of the Divine Spirit as a Witness in my Heart, of my Interest in this Saviour. This I had lately heard

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much

much of, as a Privilege common to all Believers, and had seen and talked with some who had themselves been favoured in this manner; tho' I confess, the manner in which they explain'd what they felt at such Times, did not seem intelligible to me then, nor am I now capable of perfectly understanding the Accounts they have given me of it. I was therefore obliged solely to have Recourse to the Scripture Account of this Matter; and having read the several Passages which mention the Spirit of God, as bearing Witness with our Spirit that we are the Children of God, our being *sealed with the Holy Spirit of Promise*, Eph. 1. 13. and many others to the same Purpose, seem'd to me to imply no more than a particular powerful Application of the general Declarations, or some particular Promises to the Soul, by which he is enabled to see his own Interest in them, in a fuller Light, and a clearer Manner, than when left only to the acting of his own Faith. This, tho' I could not find I had been taught it by Experience, yet I clearly understood, and earnestly wish'd and pray'd for; but as it did not please God, either at that Time, or since, to reveal himself in this manner to my Soul, I had then no other Method of obtaining Satisfaction in this important but difficult Enquiry, but by comparing the Change I had found wrought in myself, with the Marks laid down in Scripture, of those who were regenerated and born again. As

dreaded

dreaded to deceive my own Soul into a false Peace, and knew something of the Deceitfulness of my own Heart, I never set about this Enquiry, without imploring, in the most humble manner, the Divine Illumination. And here it was, that I have often found Comfort, which tho' it falls much short of that full Assurance of Faith which others have attain'd, and in which they rejoice with Joy unspeakable; and may be best express'd by what the Apostle calls, *good Hope thro' Grace*, yet has hitherto supported me, and will, I trust, shine yet more unto the perfect Day; being fully persuaded of this, that he, who I humbly hope has begun a good Work in me, will preserve and carry it on thro' every Difficulty, till it be perfected in the Day of Redemption. To him I desire to commit the keeping of my Soul, who is able to cause all Grace to abound towards me. Secure of this, that the everlasting Covenant, of which he is the great and faithful Surety, both can and will secure all who are interested in it, safe thro' Faith to Eternal Salvation.

Having thus, my Christian Friends, with all Plainness and Sincerity, endeavoured to trace the several Steps by which it has pleased the all-gracious God to begin and carry on his own Work in my Soul, and given the Reasons of the Hope that is in me, to you of this Church I submit the above-written Account.

It was designed for your Satisfaction. If it sh^d have answered this End, and you believe the Judgment of Charity, that I have found Mercy of the Lord to be faithful, you will not I hope, think me altogether unfit for the nearer Relation, in which I desire to stand to you. I shall only beg your Patience, while I mention the Reasons which determined my Choice to this Place.

The Society amongst whom I received my first Impressions of Divine Grace, not being formed into a Church, nor, as I apprehended likely to be so, from the very Nature of the Constitution, I could not, whilst I continued myself to them, either discharge the Duty, or receive the Privileges peculiar to those who are Members of a particular Church; I soon perceived my indispensable Obligation to walk in this, as well as other the Ordinances of the Lord. I was therefore now left under the Divine Direction (which, I trust, I sincerely asked in the Language of the Spouse; *Oh tell me, to whom my Soul loveth, where thou feedest, where thou causest thy Flocks to rest at Noon; for should I be as one who turneth aside by the Flock of thy Companions*) to join with that Society which should, upon the whole, appear to me nearest in Sentiments with my own, and where I was most likely to be established and built up in my most holy Faith. I had, from Infancy, been no Stranger to the Doctrine preached and embraced among you, wh^{ch} un

under the Pastoral Care of my honoured Uncle
 your late Reverend Pastor : Nor was I former-
 ly altogether unacquainted with many of the
 Members of this Church; whose Life and
 Conversation adorned the Doctrine of God our
 Saviour. Indeed they were at that Time, by
 much too strict and holy for me to take any
 Pleasure in their Acquaintance or Conversation.
 They are now, many of them, I believe, in
 Glory, and I deprived of a Happiness I did
 not relish 'till I had lost it, and now think of
 with Sorrow and Regret. However, I am
 perswaded, the same Principles, and the same
 Practices are still continued amongst those who
 survive, or have been since admitted. This
 is no Time nor Place for Flattery, I shall
 therefore only say, that I am, from a personal
 Acquaintance with your present Reverend Pa-
 stor, which I some Time since contracted with
 this View, entirely satisfied in his private Sen-
 timents, as to the Fundamental and Material
 Doctrines of the Gospel. His publick Admi-
 nistrations have been frequently bless'd and
 owned, to my Comfort and Establishment in
 the Faith, and will, I trust, be further useful
 for my Edification and Growth in Grace, and
 the Knowledge of my only Lord and Saviour,
 in whom I desire daily to grow up, as my
 Head in all Things. As these are the present
 real Sentiments of my Soul, and the only
 Views with which I desire to be admitted as a
 Member

Member of this Church; --- To you, my Christian Friends, I once more submit the whole of this Account; earnestly, at the same Time, desiring, if it meet with your Approbation, all your Prayers to the God of all Grace, the Father of our Lord *Jesus Christ*, that he will establish, confirm, and settle me in the Knowledge of the Truth, and enable me to walk as a Fellow-Heir with you of our common Salvation, thro' our only Lord and Saviour, to whom be Glory. *Amen.*

R. CRUTTENDEN.



Upon

Upon Reading the

EXPERIENCE of Mr. R. Cruttenden,

FORMERLY

Common-Hunt to the LORD MAYOR of London.

By the Reverend Mr. WHITEFIELD.

AND can it be? Is Cruttenden brought Home
To JESUS CHRIST? Come Saints and Angels,
come,

Help me to praise, help me t' adore that GOD
Who sent his SON to wash him in his Blood.

Praise we the SON, praise we the HOLY GHOST,
Who him hath raised when dead, him found when lost.
And thou, dear Man, who late hath felt his Pow'r,
Henceforth let Praise fill up thy ev'ry Hour.

What hath GOD done for thee? What special Grace
In thee as well as me hath taken Place?

Oh that thou'dst now the Pulpit re-assume,
And from thy Heart proclaim that there is Room.

In JESU'S Side for each believing Soul,
 And tell them how his Blood hath made thee whole.
 Rise, Cruttenden, now blow thy Gospel Horn,
 And rescue Souls, by Sin and Satan torn.
 Up, take the Fields, hunt now for fallen Men,
 And tell them how they may be born again.—
 Why shrink'st thou back? Fear not — Thy gracious
 Lord
 Will thee support, encourage, and reward.



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*In JESU's Side for each believing Soul,
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 And tell them how they may be born again.—*

*Why shrink'st thou back? Fear not — Thy gracious
 Lord*

Will thee support, encourage, and reward.



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The DIVINE RIGHT of
EPISCOPACY,
And the NECESSITY of an
Episcopal Commission
F O R
Preaching *G O D's W O R D,*
And for the valid Ministration of the
Christian Sacraments,
Proved from the
Holy **SCRIPTURES,**
A N D T H E
DOCTRINE *and* PRACTICE
O F T H E
Primitive Church.

T O G E T H E R
With an impartial Account of the false Principles
of *Papists, Lutherans, and Calvinists,* concern-
ing the Identity of BISHOPS and PRESBYTERS.

A L S O
The valid Succession of our ENGLISH BISHOPS
vindicated, against the Objections of PRESBY-
TERIANS and ROMANISTS.

A N D
The *Popish* Fable of the *Nags-Head* Consecration
of Archbishop Parker fully refuted.

By *T H O M A S B R E T T*, L. L. D.

L O N D O N, Printed for HENRY CLEMENTS, at
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